

The Athenian Mercury.

Saturday, March 23. 1695.

Quest. 1. **M**R. Turner in his *New History of all Religions, &c.* (published last week) makes use of an Argument to Attack the Anabaptists with, which he says he has objected to several Private Members of the Anabaptists Congregation, every one of which have confessed ingenuously, they could not answer it, but referred it (as he tells us in the said History) to one of their Teachers, who lives about Twenty Miles distance from him, to whom at last Mr. Turner wrote, desiring a Solution of the Argument, if it were possible. But the said Anabaptist Teacher has yet offered no Reason to solve the Difficulty: So that your Thoughts are desired upon this New Argument: As also upon what might be the true reason of the Anabaptist's silence when so fairly challeng'd to answer it.

Ans. You have our Impartial Thoughts upon Mr. Turner's *History of all Religions*, in our last *Mercury*; so that we need do no more than refer you thither for a full Answer to this Question.

Quest. 2. Many scruple to say Amen to the Comminations on Ashwednesday, because they think they do therein curse their Neighbours: whereas our Saviour bids us bless, and curse not. Your Judgment is desired in this matter.

Ans. That this Usage of our Church is not in itself unlawful, there needs little proof, since 'twas not only permitted, but positively commanded by God to the Jews in the Old Testament, and accordingly practis'd by them; see *Deut.* 27. 14. and 8th of *Joshua* 33. and 34.

And 'tis further observable, that the matter of these curses relates to the Breaches of the moral Law, of which our Saviour tells us one jot or tittle shou'd not pass away; there being no more doubt that, Cursed is he who is guilty of Fornication or Adultery, who puts a stumbling Block in the way of the Blind, who curses his Father and Mother, &c. under the Gospel, then that they were so under the Law. But still the objection says we may not curse our Neighbours, no, nor our selves neither. Nor is there any necessity that the Amen here shou'd be interpreted, *So be it!* Since it may as well signify *so it is, it shall be*, or the like, no more than setting our Seal, that God is true, that we believe the Truth and Equity of his Judgments; affirming with our own mouths, as the Exhortation expresses it, that the *Curse of God is due for such Vices*. - And thus the Reverend Dr. *Cum-ber*, and others, interpret it. But, with submission, there seems to be still something more in't, a Denunciation, as well as a Declaration, pronounced by the Church in the Name and Authority of God, and his Son Jesus, who has given 'em power of binding and loosing against such hainous sinners, to whose general Decisions all faithful people there present are to answer, Amen. Nor can this be thought disagreeable to the Charity of the Christian Law, when our Saviour himself pronounces so many Woes (and what are those but Curses?) against the Pharisees and other sinners. Whose Example is follow'd by the Apostles, St. Paul

wishing those cut off who troubled the Church, and pronouncing a solemn and general Anathema on such as love not the Lord Jesus.

Quest. 3. A friend of mine in the Country to whom I have been formerly obliged has sent me 20 l. to put into any of the Lotteries that I shall think fit, I am no competent Judge therein and would willingly put it into the most advantageous, therefore I earnestly desire your advice therein.

Ans. An Encouragement in these things, is not to be expected from us, but if your Friend has a mind to venture his money, we would advise you to put it into such a Lottery as you might have some extraordinary prospect of an advantage, and indeed since the Million Lottery is over, we know of none so feasible as the Unparallel'd Adventure, it being likely to be full; for in that you are sure for 21 pound to have three Prizes, which at least is 15 pound; and a hazard of a greater Prize.

Quest. 4. I have sometimes since troubled you, but cou'd have no answer, and therefore now earnestly entreat you to give your opinion. This two years and a half I have kept company with a young man, by whom I've had two children, and am with Child again. He always promis'd me when his Father dy'd he wou'd recompence me for my kindness: My house was still his home, he commanded my Purse and Table tho I had not for him as I wou'd, my substance being small, which yet he accepted. At Christmas last, his Father dy'd, yet instead of making good his promise, he deserted me and my House, and if he can help it, will not see me, for which when I ask the reason, he tells me nothing but that he is minded to live Sober. Pray your opinion whether he ought not to set me clear in the world since he has been the occasion of running me in debt; or what course I ought to take?

Ans. After all, here's not a word of concern for your own Folly and Lewdness, and as you, no doubt had examples before you of the same nature which you wou'd not take; so 'tis likely enough there will be thousands of Fools after you which will take the same road with you, tho they may see their own Ruine in yours. For what else can be expected, in this world as well as 'tother, when a helpless woman abandons her self to the lawless desires of any wild Rakehell that does but say he loves her, who can shift well enough when he leaves her, tho she's absolutely helpless, and without remedy: For if even the most sacred Bonds of Marriage (and so they have been esteem'd by all Nations) can't restrain some persons, and secure their Faith to each other, how much less likely is't that a single private promise shou'd be of greater validity, without any such publick solemnization? Your business therefore is to enter into a course of severe penitence and mortification for your past lewd and wicked life, that you may thereby secure one Friend in Heaven, tho you are to expect none in this world, now you have lost all for which the sex is truly valuable; and then, if your Spark shou'd treat you as barbarously as such as he use to treat such as you, if he shou'd neither marry you nor provide for you, one of which there's no doubt but Justice obliges him to, you must o'ne fall heartily to work to maintain your self and the Illegitimates; and that's the best advice we can give you.

Quest.

Quest. 5. *How comes it that the words spoken by a man at some distance, are heard by us even at the instant they are spoke; pray answer me in this in as easy words as you can, for though I am something of a Scholar yet little of a Philosopher, but a Lover of them both.*

Ans. If the distance be any thing considerable, 'tis evident that the matter of Fact is not true; for tho the motion of Light seems to be instantaneous, that of sound is otherwise. For example, a man on the Top of a Tower, or at any great distance from the object, shall see the Light of a Gun some considerable time before he hears it, and the same in other objects of Vision, as Hewing Timber or the like.

Quest. 6. *A Gentleman was not long since taken with a Palsy in his Tongue: A skilful Physician being sent for to him, found he could not speak a word, or give an answer to any thing that was askt him: On which the Doctor gave him a Book to read, wherein he read as well as ever in his Life, but when the Book was gone again, was as mute as before, which Experiment was often repeated with the same effect. Pray what should be the reason of this?*

Ans. Some Obstruction of the Ordinary Passages between the Brain and Tongue, which hinder'd the intercourse of the Spirits, might be the cause of his silence; whereas they might find some other way when the spirits were newly taken in by the Eye, that part of the Brain, its likely being not in so great disorder as the other.

Quest. 7. *If when I go a birding, I shou'd kill all the Birds I fire at, 'twou'd never trouble me, but when sometimes I cannot say I miss, but maim those poor little Creatures, which afterwards dye in misery, that's what goes to my heart, and so in angling, when I fish with live Baits, as Worms, Roaches, &c. For which reason pray satisfy your humble servant whether you take Birding and Angling to be Lawful.*

Ans. Poor tender-hearted-creature! Sure it never cracks a Plea (of any colour) left it shou'd lie struggling, like a Robber upon the wheel, with all its bones broken, in exquisite Torments, fighting in vain for Death to grant it ease. But if he be so much inclin'd to the *Banian-Religion*, 'tis but to let the Birds and Fishes alone, and we dare say they'll never trouble him, either to fly into his hand, or leap out of the water to oblige him against his will. And even the Worms, if he'll give 'em but fair play when they creep out of their Holes, and tell 'em you're coming to catch 'em, the most gentle touch in the world will make 'em sanctuary where all the *Posse Comitatus* could hardly ferret 'em out.

There is Newly Published,

The History of all Religions in the World, from the Creation down to this Present Time. In Two Parts. The first containing their Theory, and the other relating their practices; each divided into Chapters, by the several Heads, or Common Places of Divinity, Viz. The Object of Religious Worship, the Place, the Time, the Persons Officiating, the Manner, and the Parts of Worship, &c. With Various instances upon Every Head. To which is added, a Table of Heresies:

as also a Geographical Map, shewing in what Country Each Religion is Practised. Written in a different Method from any thing yet published on this Subject. By William Turner, M. A. and Vicar of Walberton in Sussex.

Printed for John Dunton, at the Raven in Jewen-street; And is also sold by Edm. Richardson, in the Upper Court in Scolding-Alley, near the Poultry-Church, of whom is to be had Entire Sets of the *Athenian Mercury*, or single Volumes to compleat Sets, and all other Books Printed for John Dunton, either Bound or in Quires.

Those who have Occasion to Buy, Sell, or lend money on Jewels of any kind whatsoever; may be inform'd of the true value of any parcel not exceeding 20 l. at the Expence only of 2 s. and for any parcel of a higher Value at the Rates of 3 s. for 30 l. 4 s. for 40 l. and so upwards. Which shall be carefully and justly performed by Jeremiah Marlow Goldsmith, at the Spread-Eagle, in Lombard-street.

Such Persons as are willing to Buy or Sell Blank or benefit Tickets in the *Million Lottery*, may have ready money for either, or be furnished with either, at the *Mercury Office*, at the Trinity-House in Finch-Lane, London, every day, from 1 a Clock to 4 in the Afternoon; Attendance being given those 3 hours only.

As also Orphans money in the Chamber of London.

An Invitation to a new Sale for Tobacco, in which there will be two Blanks to one Benefit. There will be delivered out 16000 Tickets at 12 d. per Ticket, for which there will be 5084 Benefit Parcels of the best Cut and Dried Tobacco, one Parcel 150 pound weight, one 100, two 80 pound each, two 60, four 50, four 25, ten 20, twenty 15, thirty 10, sixty 5, one hundred 4, two hundred 3, four hundred 2, four thousand two hundred and fifty 1; first drawn 10, last drawn 10 pound, Benefit or not. By Ch. Fisher, the Corner of Pope's-head-Alley; or at his House, the Ship in Broadstreet, at Jonathan's, and the Barbado's Coffee-house, near the Exchange, and Lloyd's Coffee-house in Lombard-street; where you may have Proposals at large. The occasion of putting it off till April 29. 1695. by reason of the Holy-days, and it being the last week of the Term, several Gentlemen will be present that have taken Tickets. Then certain to be drawn. Blank and Benefit Tickets to be printed.

These are to give Notice, that Dr. Clarke, who has been most famous for curing all diseases of the Eyes, and was Physician and the only sworn Oculist, to King Charles the second, and to the late King before whom he restored in an instant the Lady Bellasis to perfect sight who was long blind; and brought to sight the 2 Sons of one Mr. Peter Waster a Schoolmaster, living near Mountague-House in great Russell-street, who were born blind with Cataracts, and has restored many blind of the *Gutta Serena*, or black Cataracts, a disease accounted incurable by others, and has an infallible secret for the King's Evil, and dissolving Cataracts, in the beginning without Couching, and Clearing the sight of Dimness, with all those seeming misty Clouds and false appearances of things flying before the sight, signs of a growing blindness if not in time prevented.

And where as he hath had lately a call out of this Nation, by some eminent persons of Quality who were blind, who being restored to sight by his skill, he is now returned home, and may be spoken withal as formerly at his house in Hatton-Garden, a Golden Eagle being over the Door.